

Something that lately passed in

DISCOURSE

Between the

KING

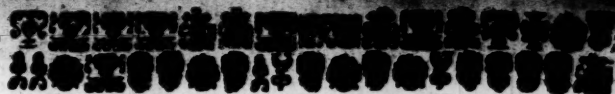
And R. H.

*Richard
Hulbert*

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LONDON,

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And R. H. &c.

R. H. SINCE the Lord hath called us and gathered us to be a people, to walk in his fear, and in his truth, we have alwaies suffered and been persecuted by the Powers that have ruled, and been made a prey of, for departing from iniquity; and when the breach of no just Law could be charged against us, then they made laws of purpose to ensnare us, and so our sufferings wert unjustly continued.

King. It is true, those that have ruled over you, have been cruel, and have professed much which they have not done.

R. H. And likewise the same sufferings do now abound in more cruelty against us in many parts of this Nation, as for instance, one at Thetford in Norfolk, where Henry

Fol

June 12, 1916

D. S. Tabor

R. (submitting unto the people) was taken out of the meeting and whipped, and sent out of the Town from Parish to Parish towards *Lancashire*, and the chief ground of his Accusation in his Pass (which was shewen to the King) was because he denyed to take the Oath of Allegiance and Supremacy; and so because that for conscience sake we cannot swear, but have learned obedience to the Doctrine of Christ, which saith, swear not at all; hereby an occasion is taken against us to persecute us: and it is well known that we have not sworn for any, nor against any, but have kept to the truth, and and our yea hath been yea, and our nay, nay, in all things which is more than the Oath of those that are out of the truth.

King. But why can you not swear, for an Oath is a common thing amongst men to any engagement?

R. H. Yes, it is manifest, and we have seen it by experience; and it is so common amongst men to swear and engage either for or against things, that there is no regard taken to them, nor fear of an Oath, that therefore which we speak of in the truth of our hearts, is more than what they swear.

King. But can you not promise as before the Lord (which is the substance of the Oath)

R. H. Yes, what we do affirm, we can promise before the Lord, and take him to our witness in it, but our so promising hath not been accepted, but the ceremony of an Oath they have stood for, without which all other things were accounted of no effect.

King. But how may we know from your words, that you will perform?

R. H.

(3)
R. H. By proving of us ; for they that swear are not known to be faithfull but by proving of them ; and so we by those that have tryed us , are found to be truer in our promises than others by their Oathes , and to those that do yet prove us, we shall appear the same.

King. *Pray what is your Principle ?*

R. H. Our Principle is this , *That Jesus Christ is the true light which enlighteneth every one that cometh into the world, that all men through him might believe ; and that they were to obey and follow this light, as they have received it, whereby they may be led unto God, and unto right conscience, and the knowledge of the truth , that they may be saved.*

King. *This do all Christians confess to be truth, and he is not a Christian that will deny it.*

R. H. But many have denied it, both in words & writings, and opposed us in and above an hundred Books are put forth in opposition unto this Principle.

That some of the Lords standing by the King, said, that none would deny that every one is enlightened.

Lord. *And one of the Lords asked, How long we had been called Quakers, or did we own that name ?*

R. H. That name was given to us in scorn and derision about twelve years since , but there was some that lived in this truth before we had that name given unto us.

King. *How long is it since you owned this judgement and way ?*

R. H. It is near twelve yeares since I owned this truth according to the manifestation of it.

King. *Do you own the Sacrament ?*

R. H. As for the word *Sacrament* , I do not read of it in the Scripture ; but as for the body and blood of Christ I own ; and that there is no remission without blood.

King. *Tell that is it ; but do you not believe that every one is commanded to receive it ?*

R. H.

R. H. This we do beleive, that according as it is written in the Scripture, that Christ at his last Supper took bread and brake it, and gave to his Disciples; and also took the Cup and blessed it, and said unto them, and as often as ye do this (that is, as often as they brake bread) you shew forth the Lords death till he come; and this we believe they did, and *they eat their bread in singlenesse of Heart from house to house*: and Christ did come again unto them according to his promise, after which they said, *we being many are one bread*, for we are all partakers of this own bread.

Kings Friend. *Then one of the Kings friends said, It is true: for as many grains make one bread, so they being many members were one body.*

Another of them said, If they be the bread, then they must be broken.

R. H. There is difference between that bread which he brake at his last Supper, wherein they were to shew forth, as in a sign, his death untill he came: and this, whereof they speak, they being many, are one Bread: for herein they were come more into the substance, and to speak more mysticall, as they knew it in the Spirit.

Kings Friends. *Then they said, It is truth, and he had spoken nothing but truth.*

King. *How know you that you are inspired by the Lord?*

R. H. According as we read in the Scriptures, That the inspiration of the Almighty giveth understanding, so by its inspiration is an understanding given us of the things of God.

Lord. *Then one of the Lords said, How do you know that you are led by the true Spirit?*

R. H. This we know, because the Spirit of truth it reproves the world of Sin, and by it we were reprov'd of sin, and also are led from sin unto righteousness
and

and obedience of truth, by which effects we know it is the true Spirit, for the Spirit of the wicked one doth not lead unto such things.

King and Lords. *Then the King and his Lords said, It was truth.*

King. Well, of this you may be assured, That you shall none of you suffer for your Opinions or Religion, so long as you live peaceably, and you have the word of a King for it, and I have also given forth a Declaration to the same purpose, that none shall wrong you nor abuse you.

King. How do you own Magistrates or Magistracy?

R. H. Thus we do own Magistrates, whosoever is set up by God, *whether King as Supreme, or any set in authority by him, who are for the punishment of evil doers, and the praise of them that do well;* such we shall submit unto, and assist in righteous and civill things both by body and estate: and if any Magistrates do that which is unrighteous, we must declare against it, onely submit under it by a patient suffering, and not rebell against any by insurrections, plots and contrivances.

King. When the King said, that is enough.

Lord. *Then one of the Lords asked, why do you meet together, seeing every one of you have the Church in your selves?*

R. H. According as it is written in the Scriptures the Church is in God, *Thef. 1. 1. And they that feared the Lord, did meet often together in the fear of the Lord,* and to us it is profitable, and herein we are edified and strengthened in the life of truth.

King. How did you first come to beleive the Scriptures were truth?

R. H. I have believed the Scriptures from a child to be a declaration of truth, when I had but a literal knowledge, naturall education and tradition: But now I know the Scriptures to be true, by the manifestation and operation of the Spirit of God fulfilling them in me.

King.

(8)
King. In what manner do you meet, and what is the order in your meetings?

R. H. We do meet in the same order as the people of God did, waiting upon him; and if any have a word of exhortation from the Lord, he may speak it, or if any have a word of reproof or admonition, and as every one hath received the gift, so they may minister one unto another, and may be edified one by another, whereby a growth in the knowledge of the truth is administered to one another.

One of the Lords. *Then you know not so much as you may know, but there is a growth then to be admitted of.*

R. H. Yes we do grow dayly into the knowledge of the truth in our exercise and obedience to it.

King. Are any of your friends gone to Rome?

R. H. Yes, there is one in Prison in Rome.

King. Why did you send him thither?

R. H. We did not send him thither, but he found something upon his Spirit from the Lord, whereby he was called to go to declare against Superstition and Idolatry, which is contrary to the will of God.

Kings Friend said, *There were two of them at Rome, but one was dead.*

King. Have any of your friends been with the great Turk?

R. H. Some of our friends have been in that Country,

Other things were spoken concerning the liberty of the servants of the Lord; which were called of him into his service; that to them there was no limitation to parishes or places, but as the Lord did guide them in his work and service by his spirit.

So the King promised that we should not any wayes suffer for our opinion or Religion and so in love passed away

FINIS.

